

Explanation of the Eighth Nāqid from the Nawāqid Al-Islām

Assisting the kufār and mushrikīn against the Muslimīn



By the Mujāhid Shaykh Abu Sufyān As-Sulamī

(تقبله الله في الشهداء)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In Translator's Foreword

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh Alone without associating any partners and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness. To proceed,

This is from the many controversial topics today, although the issue is as clear as the sun in the day. In the book of Shaykh Muhammad ibn 'Abd Al-Wahhāb (رحمه الله) Nawāqid of Islām, this is a nullifier that is clearly applicable with the reality in today's time. Unfortunately, the Murji'ah, have distorted this nullifier with their own Irjāa like understanding, to protect the throne of the tawāghīt.

As for the issue of allying with the kufār against the Muslims, it comprises either minor or major. Muwālāh, being the minor kufr, is in regards to smiling at the kufār out of honor, sharpening a pen for them, and the Tawallī, is kufr akbar by Ijmāa'. This is from allying with them, aiding them, assisting them, by any means, as this action alone is riddah and takes one out of the fold of Islām. The generality of the Ayah in the book of Allāh is clear cut: "And whoever takes them as allies (Jews and Christians), then he is one of them." [5:54]

The Irjāa in today's time in regards to this matter is the usual deception of Al-Murji'ah, who will claim that these actions are not kufr akbar unless they are tied with the heart. So if a one (who claims Islām), allies with the kufār, supports them and fights with them against the Muslims, slaughters them, he is still a Muslim as long as he hates the religion of the disbelievers and loves Islām. A disaster indeed!

And from the evidence in which Ahl Al-Irjāa use today, is the story of the companion of the Prophet (ﷺ) narrated in Sahīh Al-Bukhārī. He was a Sahābī that fought in Gazwat Badr, who had relatives residing in Mecca. The companion Hātib (رضي الله عنه) had sent a letter for his family, which was stopped before it reached his family by the Muslims.

For further explanation of this Nullifier and example of those who allied kufār Shaykh who explained this and refuted this story in detail is Shaykh Nāsir bin Hamad Al-Fahd in his excellent book: 'Tibyān fī Kufri man A'āna Al-Amrikān' (The exposition regarding the disbelief of the one that assists the Americans). This book was forwarded by Shaykh Hamūd ibn Uqlāa As-Shu'aybī, Sh. Alī Al-Khudayr and Shaykh Sulaymān Al-'Alwān, you'll find a link on our channels.

We ask Allāh (جَلَّالاً) to make this work beneficial for the Muslims. And we ask Allāh Ta'āla to accept Shaykh Turkī Al-Bin'alī among the Shuhadāa.

Your brother Abū 'Abd Allāh.

5 Jumāda Al-Akhirah, 1443

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh Abu Sufyān As-Sulamī (تقبله الله) starts speaking:

Bismī Allāh Ar-Rahmān Ar-Rahīm. All Praise due to Allāh who grants 'Izzah to the person who obeys Him and humiliates the person who disobeys Him, and may His peace and blessings be upon His Prophet and Chosen One, his household his Sahābah and those who follow them. To proceed:

We spoke in the previous Dars about some things that are closely related to the Nullifiers of Islām and the Mukafirāt and Shirkiyāt (actions or words that could render a person a kāfir or mushrik), that were stated by this Imām (رحمه الله). And here we are, us and you in order to continue with this Matn (text) that is very beneficial despite that it's short and easy (to read or memorize).

Student starts reading:

Shaykh Muhammad ibn 'Abd Al-Wahhāb (رحمه الله) said in his Risālah 'Nawāqid Al-Islām': The Eighth Nullifier supporting and assisting the Mushrikīn against the Muslims. The proof for this is Allāh's statement: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people." [5:51]

Yes, this is the eighth Nāqid, and the issue isn't an issue of listing the important ones first or last, because all of them are dangerous, serious, and gigantic.

He just listed them in this manner because it was easy for him or maybe because they were widespread during his lifetimes, so he mentioned these Nullifiers according to their popularity and their occurrence during his lifetimes. So it may be that he meant something in the way they were listed or not.

We say that aiding the kufār and assisting them against the Muslims is a Nullifier from the Nullifiers of Islām.

And this Nāqid is agreed upon by the 'Ulamāa, Al-Imām ibn Hazm (رحمه الله) mentioned this ijmaa' (scholarly consensus) and also from the contemporary (scholars) Shaykh 'Abd Al-'Azīz ibn Bāz in his Majmū' Al-Fatāwā.

There are many verses and Ahādīth which speak about this nullifier, and we will mention some of the proofs on this matter, and the one who doesn't avoid (the nullifier), nor does he raise his head for this evidence then Allāh will not guide or dignify him.

Because the proof is the Words of Allāh and His Messenger (ﷺ), even if it is one single proof, that should be sufficient for him. Upon the Muslim is to submit: "It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair." [33:36]

So from those proofs and they are many, is the saying of Allāh (ﷻ): “Have you not considered those Munāfiqīn who say to their brothers (i.e. associates) who have disbelieved among the People of the Scripture: ‘If you’re expelled, we surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you. But Allāh testifies that they are liars.” [59:11]

First, Allāh described them with Nifāq (hypocrisy): ‘Have you not considered those Munāfiqīn’

He then described them as the brothers of the kufār: ‘who say to their brothers (i.e. associates) who have disbelieved among the People of the Scripture’

Allāh (ﷻ) then made clear and mentioned the reason for their disbelief, which is merely promising the kufār that they will aid them against the Muslims. So did they fulfill that promise? Allāh called them liars from above the Seven Heavens, Allāh (ﷻ) said: “..and if you are fought, we will surely aid you. But Allāh testifies that they are liars.”

So Allāh called them liars knowing that they will not fulfill their promise and He still called them kufār. Allāh judged them as kufār, and this is why As-Shaykh Hamad Ibn ‘Atīq (رحمه الله) said:

قال الشيخ حمد بن عتيق رحمه الله: ﴿فتأمل إلى هذه الآية، الله كفر هؤلاء مع كذبهم في دعواهم، ووعدوهم بالنصرة للكفار، فكيف بمن وعد الكفار بان ينصرهم على المسلمين، وصدق ذلك فعلاً﴾

“Ponder over this verse, Allāh declared them kufār, even though they were giving false promises to aid the kufār, so what about the one who promises the kufār to aid them against the Muslims and then fulfills this promise?”

And we say, what about those who gave them promises and wrote covenants with them to aid them against the Muslims and then fulfills it with his tongue, and with his men, and with his actions, and with his petrol, and with his bases, and with his weapons and with all what he possesses?

How can those who uttered this promise to aid the kufār, with merely their tongue and Allāh testified they are liars, how can they become kāfir while those who spoke, uttered and promised and then fulfilled it, won't?

So how can they become kafir while the others don't? “Are your disbelievers better than those (former ones). Or do you have immunity in the scripture?” [54:43]

This is just one evidence out of many, for making takfir on the person who aids the kufār against the Muslimīn.

Another verse that is clear cut in this matter is the saying of Allāh (ﷻ): “(Remember) when your Lord inspired to the angels, ‘I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike (them) upon the necks and strike from them every fingertip.’ That is because they opposed Allāh and His Messenger.” [8:13]

Contemplate this verse. Allāh revealed to His Angels that He will aid and support the believers against.. Who? Against the kufār! Allāh named and labeled them kufār and he ordered them to kill them heavily during the fighting.

He then mentioned the reason behind it, it is because they opposed Allāh and His Messenger. And my brothers, when I take this piece of paper and cut it into two halves this is where the word Al-Mushāqah (المشاققة) comes from. It means that this one is on one side and the other on the other side. Therefore whoever stands on the side of the kufār against the side of the believers, aiding the kufār against the Muslims, know that Allāh (ﷻ) has labeled him from those who have committed kufr.

“(Remember) when your Lord inspired to the angels, ‘I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike (them) upon the necks and strike from them every fingertip.’ That is because they opposed Allāh and His Messenger.” [8:13]

So Allāh declared them kufār because they opposed Allāh and His Messenger and this means that they were on one side, and the people of Imān on the other.

Also from the verses that indicates this, and they are plenty like we mentioned, is the saying of Allāh (ﷻ): “O you who have believed, do not take the Jews and the Christians as allies. They are (in fact) allies of one another. And whoever is an ally to them among you - then indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people.” [5:51]

This verse contains a strong evidence against those who aid and support the kufār against the Muslims, from three different perspectives:

First perspective is that Allāh said about the kufār (i.e. the Jews and Christians) in this verse that they are 'Allies of one another'. And the Shaykh of the Mufasssīrīn Al-Imām At-Tabbarī (رحمه الله) said: "They support and aid one another."

So the kufār are the Ansār (i.e. helpers) of the kufār. So this contains the Ruling on one who aids the kufār against the Muslims, it can only be done by one who is from among them.

Second perspective is that Allāh (جَلَّالَهُ) said: "And whoever is an ally to them among you - then indeed, he is (one) of them." This is their ruling in both worlds, the Dunyah and Akhirah, like it was said by Al-Imām Al-Qurtubī (رحمه الله) in his Tafsīr:: "This verse cuts off the inheritance between them (due to severing his kinship by his Riddah)."

What does that mean: You will know that different religions is a Māni' (obstacle) from the Mawāni' (obstacles) for inheriting. Like it was authentically narrated from the Messenger of Allāh (ﷺ) who said:

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ﴾

"A Muslim may not inherit from a kāfir, or a kāfir from a Muslim." [Agreed upon]

So this verse prevents from inheriting, because the one who aids and supports the kufār against the Muslims is a kāfir and a Murtad (apostate), and Al-Imām ibn Hazm (رحمه الله) narrated an ijmaa' on this matter when he said:

قال ابن حزم في "المحلى" 11/138: وصح أن قول الله تعالى: ﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ﴾ [المائدة: 51] إنما هو على ظاهره بأنه كافر من جملة الكفار فقط، وهذا حق لا يختلف فيه اثنان من المسلمين

"It's correct that this verse is only to be taken literally, meaning that he is a kāfir from the group of kufār, and this is the truth, not even two Muslims will disagree on this issue." [Al-Muhallah 11/138]

This is what Al-Imām ibn Hazm (رحمه الله) said.

Third perspective from the same verse pertaining to the one that assists the kufār against Muslims is that Allāh (جَلَّالَهُ) said: 'And whoever is an ally to them among you - then indeed, he is (one) of them. Indeed, Allāh guides not the wrongdoing people.' [5:51]

And we explained in the Dars on the fourth Nāqid that the Rulings of the Qurān are final, like it was said by Al-Imām Ash-Shātibī (رحمه الله).

It means, if in the Qurān Kufr, Dhulm and Fisq are preceded by Alif and Lām it always refers to the major, as long as there is no evidence stating otherwise. Allāh (جَلَّالَهُ) said: "And the kufār they are the Al-Dhālimūn (wrongdoers)." [2:254] And Allāh (جَلَّالَهُ) said: "Do not associate (anything) with Allāh. Indeed, Shirk is a great injustice." [31:13]

So these verses we mentioned contain the proofs that are sufficient in clarifying the kufr of the person who aids the kufār against the Muslims and the verses pertaining to this issue are many like we said before.

From the Ahādīth of the Prophet (ﷺ), is what was narrated by Al-Imām ibn Hishām or Al-Imām ibn Ishāq according to the most correct opinion, and Al-Imām ibn Hishām (رحمه الله) quoted him thereafter, in the report about the battle of Badr, when some went out in the ranks of the mushrikīn during the battle of Badr.

From them was Al-'Abbās ibn 'Abd Al-Muttalib, and he said about himself, that he was coerced and that he joined them under compulsion, and he was from the people of Al-Imān, so the Prophet (ﷺ) said to him:

اما سريرتك فيالى الله، وأما ظاهرك فيالينا، اقتد نفسك

"As for you inner self that's for Allāh, as for your appearance it was against us, so ransom yourself."

So the Prophet (ﷺ) gave him the treatment of the kufār who were taken as prisoners of war during the battle of Badr.

He gave him the same treatment as the other seventy kāfir prisoners, and the Prophet (ﷺ) didn't pay attention to the excuse of Al-'Abbās saying he was coerced.

Why? Because he went out to aid the mushrikīn against the Muslims.

And this is why Shaykh Al-Islām ibn Taymiyyah (رحمه الله) said in ('Majmū' Al-Fatāwa 28/531') He said that The Salaf and the Sahābah unanimously agreed upon the kufr on the person who refused to pay the Zakāh, he said: "Despite them praying and fasting and never allying with anyone who fights the Muslims, so what about those who goes out with the kufār to fight the Muslims." He said about this one: "He's fought the battle of Riddah (apostasy) and no attention is paid to his excuse of coercion or similar, rather we judge the apparent and Allāh is the Judge over the inwardly matters."

And then he used as evidence the Hadīth that was reported in the Sahīhayn [Bukhārī & Muslim] from the path of Umm Al-Mu'minīn 'Ā'isha (رضي الله عنها) from the Hadith about that army that will invade the Kā'bah and Allāh (ﷻ) will let the ground sink and swallow the whole army. So Umm Al-Mu'minīn 'Ā'isha (رضي الله عنها) said: O Allāh's Messenger (ﷺ)! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet (ﷺ) replied: "They will be resurrected and judged according to their intentions."

Shaykh Al-Islām ibn Taymiyyah (رحمه الله) in the place that we pointed out, he said: "This is while the Power and Might of Allāh (سبحانه وتعالى) is Able to distinguish between the coerced and others, so how can it be asked from the Mujāhidīn to distinguish during fighting between the coerced and those who aren't." So everybody who goes out with, and in the army of the kufār aiding them against the Muslims, his ruling is the same ruling as those kufār.

Also Al-Qīyās can be used as evidence for this matter, and we made clear before that we can use the ijmāa' in this matter. And we mentioned two examples of al-ijmāa', an example from the past and that's Al-Imām ibn Hazm, And also a contemporary example - so that those who oppose can't say 'the sayings of the Salaf has to be so and so', and 'time and place differ' etc.. From the contemporary scholars it was Shaykh 'Abd Al-'Azīz ibn Bāz in his Majmū' Al-Fatāwā. He mentioned the ijmāa' of the Muslims on the kufr of the one who assists and aids the mushrikīn against the Muslims.

We proved this Nullifier by stating the ijmāa'. So when we use Al-Qīyās (analogy), an example for it is the saying of the Prophet (ﷺ) said:

مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَرَا

"He who equips a fighter in God's path has taken part in the fighting."

So he made the ruling on the one who helps a fighter for Allāh's Sake, the same ruling as the Mujāhid who went out for fighting. And by using Qīyās the contrary. This is for the fighting for Allāh's Sake. Likewise, by using Qīyās, it shows the contrary when the fighting is for the sake of Tāghūt. The one who helps and aids the Tāghūt against the Muslims, even with money, or even with the tongue, or even with something other than that, his ruling is the same as the one who fights. His ruling is the same as the kāfir who fought the Muslims: "Those who believe fight in the Cause of Allāh, and those who disbelieve fight in the cause of Tāghūt." [4:76]

So these are some proofs from the Kitāb, the Sunnah, the ijmaa' (scholarly consensus) and Al-Qiyās (analogy) that show the kufr of one who aids and supports the mushrikīn against the Muslims.

During the lifetimes of Al-Imām Ahmad ibn Hanbal (رحمه الله) in 201 AH there was a man named Bābik Al-Khirmī who aided the kufār against the Muslims so the Imām of Ahl As-Sunnah wa Al-Jamā'ah Al-Imām Ahmad judged him with kufr and Riddah (apostasy), why? Because he aided the mushrikīn against the Muslims. The Mujaddid Shaykh Muhammad ibn 'Abd Al-Wahhāb (رحمه الله) said like it is mentioned in 'Ad-Dorrah As-Saniyyah' and also in his 'Ar-Rasā'il Ash-Shakhsīyah':

قال الشيخ المجدد محمد بن عبد الوهاب رحمه الله: إن الأدلة على كفر المسلم إذا أشرك بالله أو صار مع المشركين على المسلمين -ولو لم يشرك- أكثر من أن تحصر من كلام الله وكلام رسوله وكلام أهل العلم المعتمدين

"The evidences proving the kufr of the one who associates partners with Allāh, (contemplate) and the kufr of the one who aids the kufār against the Muslims, without associating partners with Allāh, are too many to be mentioned from the Qur'ān, the Sunnah and the sayings of the people of knowledge."

So he mentioned the evidences proving the kufr of the one who aids the kufār against the Muslims even if he didn't commit shirk, even if he didn't commit shirk, and put a thousand lines under this saying, even if he didn't commit shirk. So this deed on itself is a reality from the realities of kufr, and a reality from the realities of shirk, even if he didn't associate partners with Allāh.

When a person aids the kufār against the Muslims he becomes a kāfir and we don't restrict that to... what? To the beliefs of the heart - like some are claiming nowadays. When he loves them for the sake of their religion he becomes a kāfir, and when he doesn't love the kufār for the sake of their religion while he aids them against the Muslims, they say: He doesn't become a kāfir!

We say: Loving the kufār for the sake of their religion is an independent reality of takfīr. So a person who loves the kufār for the sake of their religion becomes a kāfir even if he was sitting in the house of his mother and father. Regardless of whether he aided the kufār or not, why would the scholars state aiding and supporting otherwise?

They could have said, whoever loves them for the sake of their religion, and whether or not aiding them happens, this has no relation with the issue of takfīr, as they claim. So they ('Ulamāa) stated about aiding them, and they didn't state on loving kufār for the sake of their religion, because it's an independent reality like we mentioned.

The person who aids the kufār against the Muslims is a kāfir, and if he aids the kufār against the Muslims and loves the kufār for the sake of their religion, he combined two realities of kufr, and he has committed kufr on top of kufr. And Allāh (ﷻ) when He mentioned in those verses and judged on those who aided the kufār against the Muslims with al-kufr. Allāh (ﷻ) said: "So you see those in whose hearts is disease [i.e. nifāq] hastening into [association with] them." [5:52] Did they say we love them for the sake of their religion? Allāh didn't say that, He said: "We are afraid a misfortune may strike us." [5:52]

So they aided them for the sake of Dunyah and not because of their religion, they aided them for the sake of worldly benefits like authority and kingdom and similar. Despite that Allāh (ﷻ) made takfīr on them: "This is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people." [16:107]

So He labeled them as Al-Kāfirīn because they committed Nullifiers or other acts of kufr, for the sake of the Dunyah and not for the sake of the religion. And most people who fall into kufr fall into it for the love they have for the Dunyah, and the impact the Dunyah has on them and because of giving precedence to the Dunyah over the Ākhirah, There is no power and no might except by Allāh.

So all what (the Al-Murji'ah and Al-Jahmiyyah) have to say on this matter, they have no evidence backing it.

Some might bring up the story of the Sahābī Hātib ibn Abī Balta'ah, and even though we spoke about this issue of Hātib (رضي الله عنه) earlier, but we will still summarize this issue quickly because it's not allowed to delay an explanation when there is a need for it.

Regarding this issue we say:

Firstly, Hātib ibn Abī Balta'ah (رضي الله عنه) didn't commit an act that can be labeled as aiding the kufār, rather it is speculative and presumptive in proving he aided them, because he sent the letter yet it didn't arrive, and it contained like mentioned by the people of Al-Maghāzi (battles), like Al-Imām Al-Wāqidī and others:

"In the name of Allāh, the most Gracious, the most Merciful. From Hātib ibn Abī Balta'ah (رضي الله عنه) to those who see this from the people of Mecca. Rasūlī Allāh is on his way with an army like the night, that moves like a torrent, and even if he came all by himself Allāh would still grant him victory."

So this speech is speculative in proving he aided them, this is the first.

Secondly, let's contemplate the saying of 'Umar ibn Al-Khattāb (رضي الله عنه) said:

يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ

"O Messenger of Allāh, let me strike the neck of this Munāfiq."

Like in the narration of Al-Bukhārī and Muslim. And in the narration of Al-Imām Al-Hākim in his 'Al-Mustadrak 'Ala As-Sahīhayn' it is said:

فقد كفر

"For indeed, he has disbelieved."

So you think 'Umar would make takfīr on Hātib based on a major sin? Had the one who was brought drunk alcohol, committed Zināa, committed theft, disobeyed the parents, or lied, or committed an act that is known as a major sin that doesn't put a person outside the fold of islām. So would 'Umar, knowing that he's the inspired Faqīh say let me strike the neck of this Munāfiq, for indeed, he has disbelieved?

Allāh forbid that he would say that! Why? Because it was established for 'Umar that aiding kufār (in general) is an act of major kufr that expels a person from the Millah whether he disbelieved or not. This was an individual case, so the obstacles that prevent takfīr had to be looked at, and the conditions had to be fulfilled. Why? Because the aiding was not established clearly.

After that we look at the words of Hātib (رضي الله عنه), and you will notice that his first words were: "Wallāhī O Messenger of Allāh, I didn't do it to apostate from my religion." So had they brought him while he drunk alcohol, committed Zināa, committed theft and similar major sins that don't put a person outside the fold of Islām, would he then say: 'Wallahi O Messenger of Allāh, I didn't commit Zināa to apostate from my religion' or 'I didn't commit theft to apostate from my religion'. He did not say that, you know why? Because it was established for him that these sins aren't such as the nullifiers. What was established for him was, that aiding the kufār - and this is the 8th Nāqid from the Nawāqid Al-Islām mentioned by Shaykh Muhammad ibn 'Abd Al-Wahhāb, and this is why he said: "I didn't do it to apostate from my religion."

So let's look at this calamity and incident that occurred during the lifetimes of the Messenger (ﷺ), we said that it isn't clear in proving Munāsarah, so then the issue is judged upon the intention. We said related to the matters and reasons of kufr and the realities of kufr that some are clear in kufr and some of them aren't. When it comes to the clear ones no attention is paid to the intention, as for the matter that isn't clear, a person will be asked about his intention.

Mocking the Prophet (ﷺ) is kufr akbar which takes a person outside the fold of Islam like mentioned previously in the Nawāqid. But a person who pointed with his hand when the Prophet (ﷺ) was mentioned, this act isn't clear in proving the mockery and disrespecting the Prophet (ﷺ). In this case a person is asked what prompted him to do that? So the matter is brought back to his intent at that moment. In which matters, in matters that are potential acts of kufr or not. As for the clear matters, then no attention is paid to the intention like we made clear and determined in the lecture: 'Obstacles of takfīr and its conditions and Nullifiers'.

So Hātib (رضي الله عنه) spoke and explained his motives and the Prophet (ﷺ) accepted his explanation and purified his intention and said: 'Leave him because he spoke the truth against you.' So the Prophet (ﷺ) purified the intention of Hātib as mentioned in the Sahīhayn. So who will purify the intention of those who are compared with Hātib while there is no comparison between their action and the action of Hātib?!

Because as you know there is a difference between one who 'Jassa' (he spied) and the 'Al-Jāsūs'; this is a verb or a form which denotes intensity in the verb, there is a difference between the one who 'Qatala' (he killed) and 'Al-Qattāl' (intense form of the word 'killer'), so no analogy is drawn from this upon that, this one there occurred from him the action from the category of that verb, however is it from it or not? Here Hātib was excused by what? By the excuse of tawīl (interpretation) as Al-Imām al Bukhārī (رحمه الله) determined, by his naming of the chapter for this hadīth in his Sahīh compilation, he said: "Chapter on what has been reported concerning Al-Muta'awwīlīn (those who interpret)".

So had Hātib ibn Abī Balta'ah (رضي الله عنه) committed a sin from the Major Sins, Imām Al-Bukhārī would not have mentioned his story under the chapter of 'Istitābat Al-Murtaddīn' and included him in a chapter entitled: Chapter of Al-Muta'awilīn (interpreters), because he knows that Al-Munāsarah is a Nāqid from the Nawāqid Al-Islām, but he excused Hātib for his misinterpretation, like it was also mentioned by Al-Hāfith ibn Hajar (رحمه الله) in his 'Sharh of the Sahīh', he said: "Hātib was excused for his misinterpretation, because his action didn't harm the Prophet (ﷺ) in no way." So he misinterpreted that his action was stating the obvious and it didn't harm the Prophet (ﷺ) at all, and the evidence is his saying: "Wallāhī even if he came all by himself Allāh would still grant him victory."

So this is a summary of the issue of Hātib (رضي الله عنه), and with this we have completed our speech about this eighth Nāqid with some brevity, because the scholars (رحمهم الله) have discussed this Nullifier at length, and also they spoke about answering the doubts related to this Nullifier at length.

And you can see that most of the Nullifiers have not many doubts surrounding them, you know why? Because the Rulers haven't fallen into them. As for the Nullifiers the Rulers have fallen into, you'll find many doubts surrounding them, you know why? It's like 'Ali ibn Abi Talib (رضي الله عنه) said:

قال الخليفة الراشد علي بن أبي طالب رضي الله عنه: ﴿ العلم نقطة كثرها الجهال ﴾

"Knowledge is a dot that is multiplied by the Juhāl (ignorant)."
Multiplied by the Juhāl!

So So those Juhāl are patching for them and they have placed doubts and obstacles in front of these Nullifiers in order to defend and protect them and similar.

So don't be surprised after this if we talk again about these nullifiers if only slightly..... Like narrated by Al-Imām Ahmad (رحمه الله), however I couldn't find this saying in a particular book, that he said: "Remain silent and we will to." This is what he said to the people of Ahl Al-Bid'ah, "Remain silent and we will to."

If you don't raise doubts we will not refute those doubts, you know why? Because it's not necessary for you to raise a doubt and then answer it, so you will plant in the mind of the listener without the need for it. However when a doubt is raised it should be researched.

By the Mujāhid Shaykh Abu Sufyān As-Sulamī (تقبله الله في الشهداء), this was taken from his fourth lecture on the Nawāqid Al-Islām wherein he explains the Eighth Nāqid.

